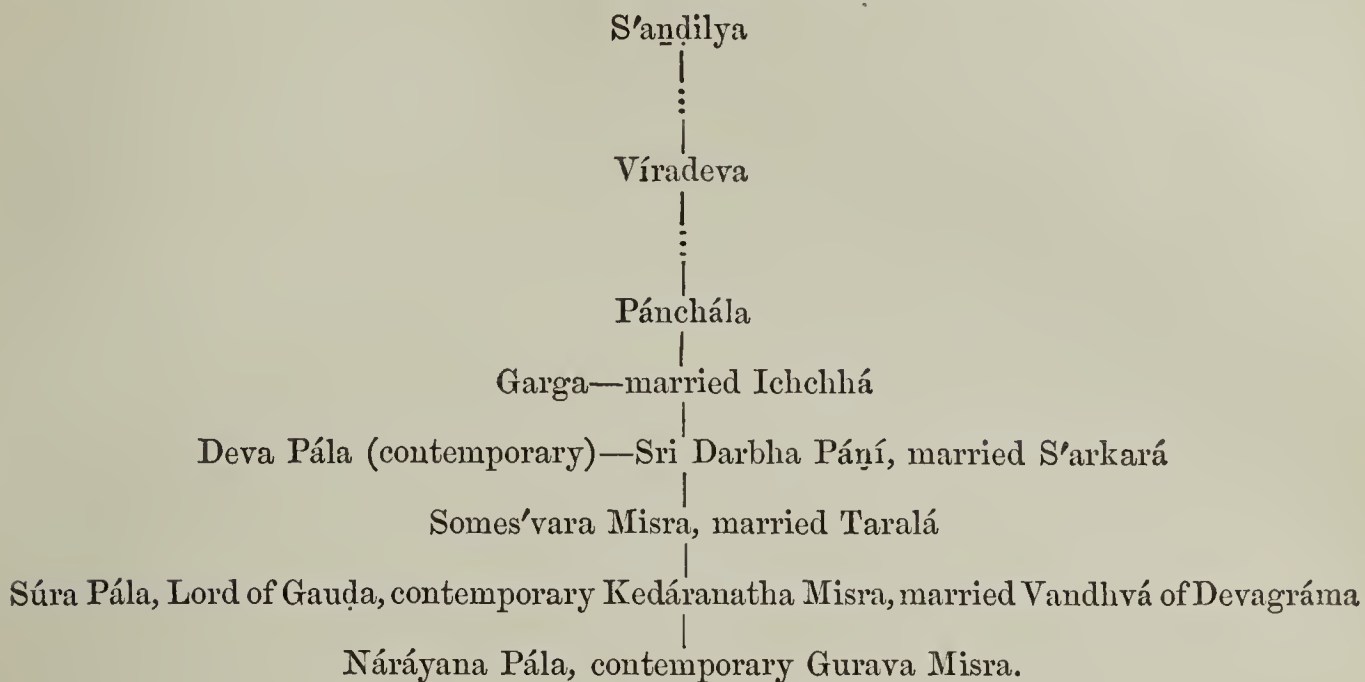


The following is the genealogical tree derived from the text. The Misras were evidently the hereditary ministers of the Pála Rájás of Bengal.



On a copper-plate Inscription of the time of Skanda Gupta.—By
RA'JENDRALA'LA MITRA.

(With a plate.)

I am indebted to General Cunningham for a facsimile and a very carefully-made hand-copy of a copper-plate inscription, lately discovered by him at Indor, a kherá ten miles from Anupshahar on the Ganges. The plate measures seven inches and nine-tenths by five inches and eight-tenths, the edges being slightly arched. The inscription extends to twelve lines, the last three of which are more apart from each other than the others. The character of the writing is the well-known Gupta, and is in a fair state of preservation, except at the beginning of the second, third, fourth, and fifth lines and in three or four places in the middle, where rust has eaten up the surface, and made the facsimile in those parts illegible to me; but, I think, even there the outlines of the letters are not altogether lost on the copper-plate, for in General Cunningham's hand-copy, which has helped me very largely in reading the record, they have been so produced as to be easily recognisable. Only in one place, where the age of the moon is given, I have failed to read the letters.

The document opens with a stanza in praise of the sun-god, and then records the mandate of a petty zamíndár, named Devavishṇu, rendering it obligatory on the part of the guild of oil-sellers at Indrapur in the Doáb, to supply the temple of the sun, at that place, with a sufficient quantity of oil daily for the use of the temple, the supply being increased by two *palas*

which will be equal to 1120 grains, or about $2\frac{1}{3}$ ounces, on every new moon day.

The donor was a Bráhmaṇa versed in the four Vedas, and owner of an estate in the Doáb of the Ganges and the Yamuná, which is indicated by its ancient name of Antarvedi. The locale of the township of Indrapura is, doubtless, the modern village of Indor, and the kherá probably contains the ruins of the old temple of the sun.

The date is by far the most important part of this record. It states in clear and unmistakable words “the year one hundred and forty-six of the thriving and invincible kingdom of Skanda Gupta,” or, in other words, a Gupta era calculated in connexion with a thriving kingdom, and not from a reign. The compound word *abhivardhamána-vijaya-rájya-samvatsare* cannot consistently be interpreted in any other way. Grammatically the phrase *rájyasamvatsare* can only mean “in the year of the kingdom,” and to apply it to the reign it should be split into two separate words *rájye* and *samvatsare*, but the facsimile in this part is perfectly clear, and there is no trace in it of the vowel *e*, the mark of the locative, at the end of the first word. I called the attention of General Cunningham to this part of the record, and he assured me in reply that he could find no mark on the plate to indicate the vowel in question; a rubbing of this part of the plate which he has sent me appears perfectly distinct and without any vowel-mark on the top of the word *rájya*. Without the case-mark, the phrase, if applied to the reign on the strength of the epithet *abhivardhamána*, “flourishing,” being in the present tense, it would make the reign of the prince extend to a hundred and forty-six years, and I have no hesitation, therefore, in rejecting such an interpretation as absurd. The word *rájya* in this part of the inscription has the letter र so engraved as to make it thereby appear like *rárájya*, but this is an obvious misformation of the compound consonant *jya*, due to the writer, or the engraver, of the record, and cannot be taken as in any way intended to alter the sense. The mark for *e* is in the record a hook on the top, and not a curved line behind as in modern Bengali, and one of the र 's cannot therefore be taken for a vowel-mark. It is possible, however, that a small mark, like that for *e*, may be omitted by mistake, and mistakes of the kind not being unknown in copper-plate inscriptions, it is necessary to enquire whether such a mistake has here been committed or not.

Assuming that there is no mistake in the part under notice, and seeing that the record does not give the name of the era in any technical term, but clearly describes the year to be of Skanda Gupta's kingdom, we cannot avoid the inference that the era intended is that of the sovereign named, calculated from the first year of his reign, and as distinct from those of Vikramáditya and S'akáditya. Further, that if we accept this to be the Gupta-kála of Abú Raihán, it does not begin either from the commencement of the reign of the

Gupta dynasty, or from its extinction, but from the reign of the seventh prince of that line. This would leave the first six princes out of the pale of the era, and the dates given in their inscriptions must, therefore, belong to the Samvat, the S'aka, or some other era current at their times.

Such a conclusion, however startling, would not be at first sight improbable. The record is inscribed by order of a private person, and he had perfect right in choosing the era in which he should date his grant, and as a Gupta era is known to have been current in India at one time, we may assume this to be the same. Skanda Gupta was a more renowned sovereign than S'ri Gupta, or Gupta, the founder of his house, and there is nothing improbable in his founding an era, or in the idea of that era being in currency for a hundred and forty-six years from the date of his accession to the throne of his ancestors, or of its being known as the Gupta-kála. The fact of its having got currency after the fall of six of the Gupta sovereigns would also in a loose way justify the statement of the Arabian traveller that it commenced after the fall of the Guptas.

The assumption on the strength of which all these inferences may be drawn cannot, however, be maintained. The manner in which the name of Skanda Gupta is introduced is quite inconsistent with such an idea. In all ancient and mediæval Indian inscriptions where kings are especially named to indicate their eras, the personal names appear simply, or with a single regal title, barely enough to point out their identity, and that at the end; whereas in the monument under notice we have it put prominently at the beginning with a large number of titles, and qualified with epithets in the present tense, such as would be appropriate for a reigning potentate, and exactly in the same way in which the names of kings occur in the two records of Hastin, noticed in the thirtieth volume of this Journal (pp. 6 and 10) and in the monuments of Eran.* I am therefore strongly disposed to believe that the name in the inscription now under examination has been used with the same object which was prevalent in the minds of the writers in the other records, *i. e.*, to indicate the reigning sovereign and as a mark of loyalty, and not to define the era. It would follow as a matter of course that the word *rájya* in the record should be *rájye*, *i. e.*, it is not in its crude form as forming a part of a compound term, but in the locative case.

This assumption of mine would be in perfect keeping with the Kuhácn pillar inscription in which Skanda Gupta is described as reigning in the month of Jyeshtha following the year 141 of an unnamed era, probably the same which in the records of king Hastin is described as included in the reign of the Guptas,† and which occurs without any specification in

* Ante VI., and XXX. p. 14.

† Ante XXX., pp. 6-10.

the Eran monuments of Budha Gupta,* and in the Udayagiri and Sanchi records of Chandra Gupta.† The argument on which I base my inference is very much the same which Mr. Fitz-Edward Hall once used in support of a similar conclusion with reference to Skanda Gupta as noticed in the Kuháon pillar. Adverting to Prinsep's translation of that monument he said: "There is then nothing here recorded concerning the death of Skanda Gupta, as Prinsep supposes. Being neither the first ruler of the Gupta dynasty, nor the last, nor of special note, it would be extraordinary indeed if time had been computed from his decease. Moreover, if he and his kingdom had so long passed away, it seems preposterous that they should be mentioned, and in so eulogistic a strain, especially as there is not, on this hypothesis, even a subordinate allusion to the reigning monarch. Indubitably Skanda was on the throne when this memorial was written. The term शान्त, which is applied to his government, has, with other meanings, those of 'serene,' 'tranquil,' 'unperturbed,' 'flourishing.' In bearing these significations in addition to that of 'discontinued' or 'extinguished,' it may be compared with निर्वाण. Whatever be the era here followed, it appears to have been too well understood at the time to call for explicit specification."‡ Two years subsequently in another essay on the subject the writer had, however, occasion to recant this opinion, and to adopt a new one, which he thus developed:

"Now, the use, in close juxtaposition to the mention of the Gupta kingdom, of so equivocal a term as शान्त, in one inscription, and of भुक्ति, in another, the later of Hastin's, was enough, as soon as observed, to arrest attention. The former word, to be sure, bears the import of 'quiescent,' 'serene,' 'tranquil,' 'unperturbed,' 'flourishing,' no less than of 'discontinued,' 'extinguished,' but the latter, if unqualified by a temporal particle, denotes possession, or fruition, only as a thing of the past. Ordinary meanings which it has—all of them metaphorical of 'eating'—are 'used,' 'worn,' 'consumed,' 'disbursed,' 'expended.' In the older of Hastin's grants the phrase is भुक्ति which, like भोग, may signify, 'tenure,' 'incumbency;' other customary senses of it being, at the same time, 'dissipation,' 'waste,' 'destruction.' In order to substantiate the counter-position to that which I take touching the acceptation of शान्त, भुक्ति and भुक्त as chronologically bearing, in the phraseology of inscriptions, on the state of an empire, it must be made out that, in other writings of the same nature, these words imply duration to the period particularized.

"The partiality of the Hindus to euphemism is notorious; and it is therefore not surprising that where, as in the Kahaun inscription, reference

* Ibid, p. 18.

† Ante V., p. X.

‡ Journal, American Oriental Society, VI., p. 530.

is made to an era determined by the annihilation of a series of powerful princes that diction which is least dyslogistic should be studiously selected. Congruously with such avoidance of an invidious term as has been indicated, it is likewise not at all singular that a direct encomium should be bestowed on a potentate who, however truculently he may once have lorded it, having been dust and ashes nearly a century and a half, could be favourably commemorated without antagonism to the impulses of family pride and without hazard of irritating popular prejudice. Pending the emergence, as established historical entities, of dynastic successors to Skanda, it will, then, be perfectly safe to look upon him as the last of the Guptas. Even should it transpire that he was survived by descendants who were not entirely disendowed of power, yet in him, so far as we are informed, the lustre of his lineage underwent definitive and irremediable eclipse. On collation of the wording of Hastin's grants with that of the Kahaun pillar, we thus discover no trifling corroboration of the statement derived from the Arabian traveller: and his language, in passing, will endure no alternative construction."*

The immediate cause of this change of opinion was the discovery of a passage in Abú Raihán al-Birúní's work which, as quoted in Thomas' Prinsep's *Indian Antiquities*, runs thus :

و اما كويت كال فكان كما قيل قوما شوارا اقويا فلما انقرضوا ارخ بهم وكان
 بلب كان اخيرهم فان اول تاريخهم ايضا متاخر عن شكال ۲۴۱

Reinaud has thus rendered it into French : " Quant au Gupta-kála (ère des Gouptas), on entend, par le mot Goupta, des gens qui, dit-on, étaient méchants et puissants ; et l'ère qui porte leur nom est l'époque de leur extermination."† Had the text of which this passage is a rendering been unquestionably correct, the necessity for a reconsideration of the case would have certainly arisen ; but M. Reinaud was particular in affixing to his translation this remark : " Déjà je me suis excusé sur l'imperfection de ce qui est dit ici, et j'ai averti que les résultats que je présente offriraient quelque incertitude, vu les nombres qui excèdent celui de cent." In 1854, several years before Mr. Hall penned his first essay, General Cunningham had also shown that the original Arabic text was obscure, and that the words *فلما انقرضوا ارخ بهم* would be better and more correctly rendered by "and then became extinct along with their epoch" than by "et l'ère qui porte leur nom est l'époque de leur extermination,"‡ and the attempt to make the inscriptions confirm the authority of the Arabian

* Ante XXX., p. 3.

† *Fragments Arabes et Persans inédits relatifs à l'Inde*, pp. 138-143. Apud Thomas' *Prinsep's Antiquities*, I, p. 269.

‡ *Bhilsa Topes*, p. 139.

traveller was therefore thrown away. I have lately had the Arabic passage examined by Mr. Blochmann, than whom few can speak more authoritatively on the subject, and he has favoured me with the following note on the subject, and this I think may be accepted as quite decisive on the subject as to the weight to be attached to the remark of Abú Raihán in the form in which we now have it. He says,

“The whole passage is as corrupt as can be, and the word about which you are most doubtful contains in Cunningham’s lines a misprint. The misprint is *ارج*, which should be *ارخ urrikha*; in the first line we have to read *الشرارا* for *شرارا*. Besides, Cunningham has ‘Ballabh-Kál,’ instead of ‘Ballabh kána,’ ‘Ballabh was.’ The passage thus far corrected is—

فاما كوبت كال فكان كما قيل قوما شرارا اقويا فلما انقرضوا ارخ بهم و كان بلب كان
اخيرهم اول تاريخهم ايضا متاخرا عن شككال ٢٤١

but still, the Arabic and the sentence itself are bad. Abú Raihán cannot thus have written it.

Translation.

“As regards the Guptakál, they were, as is related, a people wicked and powerful; and when they were cut off, it was dated in them (the era commenced?), and apparently Ballab was the last of them (or after them). The beginning of their era likewise comes after the Shakakál 241.

“As it is, I can see no fault in Reinaud’s translation. I wonder what Dr. Sachau of Vienna has found in the MSS. which he has just now been collating.”

To argue upon such a passage and to torture other documents to conform to it is by no means commendable. Had it been otherwise, still the argument that a love of euphemism, or a desire to avoid “the hazard of popular prejudice” had led to the use of *s’ánta* and *bhukta* in the inscriptions would appear futile at best. Instead of its not being “singular,” it would be in the last degree singular “that a direct encomium should be bestowed on a potentate” who, “however truculently he may have once lorded it, had become dust and ashes for nearly a century and a half.” As “to impulses of family pride” the family being extinct for so long a time, there was none to be guided by such impulses, and it would no doubt be a most extraordinary phenomenon in political history, if popular prejudice could be irritated by calling a king, however great or popular he might have been when living, dead a hundred and forty-one years after the extermination of his dynasty. To use Mr. Hall’s language, “the idea would be preposterous.”

The Arabic authority, however, apart, I am clearly of opinion that the translations hitherto published of the first stanza of the Kuháon pillar

inscription is wrong, and no argument therefore can be based on those erroneous renderings. Prinsep's pandit misled him by putting in the Nágari transcript a visarga after *s'ánte*, whereby it was converted into the genitive singular of the noun *s'ánti*, 'peace' or 'extinction,' and it was accordingly interpreted as qualifying the noun Skanda Gupta, which was also in the genitive case. The visarga, however, does not occur in the facsimile published by Prinsep, and therefore it should be at once rejected. Had it existed in the original, it should still have been rejected, for *s'ánti* is itself a noun, and cannot possibly be used as an adjective for another noun. Mr. Hall was the first to notice this mistake, and he correctly pointed out that the word as used in the text was in "the seventh case of a past participle."* The late Dr. Bhau Dájí did the same a few years after, the former rendering it by "being quiescent," the latter "peaceful."† Both were, however, mistaken in accepting the word as qualifying the term *rájye*, as also in the meanings they assigned to it. Mr. Hall subsequently rejected his first version, and accepted the word to mean "being extinct," but he still insisted on applying it to *rájye*, and the result therefore continued as unsatisfactory as before. The word stands just before *varshe*, and by the ordinary rule of Sanskrit construction it should be interpreted along with that which is proximate to it, and not taken over to *rájye*, which is removed from it by the intervention of several other words in a different case. Doubtless the exigencies of metre often lead to the reversion of the natural order or connexion of words in a sentence, but where both a distant and a near connexion are possible, the most appropriate course is to adopt that which is most natural, unless the context shows this to be inadmissible. This is the course which Sanskrit exegesists usually follow, and I see no reason to depart from it in explaining the stanza under notice. In it the words *s'ánte*, *varshe*, *trins'addas'aikottara-s'atatame*, *jaishṭhyamási* and *prapanne* stand in regular succession, and I have no hesitation in taking them to be intimately connected in sense. The meaning they together yield is "the year one hundred and forty-one having been over, and the month of Jaishṭhya having arrived," or "on the close of the year one hundred and forty-one, the month of Jaishṭhya having arrived," and this instead of being opposed to the context offers a much more natural and consistent sense than the version given by Mr. Hall.

To Europeans it might appear strange that the passed year should be named in the record, and not the current one to which the month specified belonged. But there is no inconsistency in this. In Bengal the usual practice to this day is to write in horoscopes the past year, and not the current one: thus were a child to be born at this moment (ten

* Journal, American Oriental Society, VI., p. 530.

† Journal, Bombay As. Soc., VIII., p. 241.

minutes past eleven A. M. of the 3rd of February, 1875, assuming that the Christian era is used and the day begins with sunrise at 6 A. M.), his date would be given in these figures : 1874, 1, 2, 5, 9, 59, *i. e.* born on the lapse of fifty-nine seconds, nine minutes, five hours, two days, one month, and one thousand eight hundred and seventy-four years of the Christian era. Logically, this is the most precise way of putting the figures, and to leave no room for doubt, the figures are usually preceded by the words *s'aka nripateratitábdádayah*, "the S'aka king's past year, &c." That this principle has been adopted in the inscription is evident from the use of the two participles *s'ánte* and *prapanne* together. The word *rájye* in the inscription is in the locative case, showing the locale of the occurrence, whereas *s'ánte* and *prapanne* are in the locative case-absolute according to the rule of Páṇini which says "that which through its own verb governs another takes the locative case." For determining the tense of such cases-absolute, the great logician Gadádharma lays down the following rule in his *Dvítiyádivyutpatti-váda* : "The relation of a verb in the seventh declension with another implies the same or some other time : Thereof the present participle affix (*krit*) implies the same time [*i. e.* the action of the two verbs takes place simultaneously). Where the participle affix is of the past tense, the time of the second verb is subsequent to that of the first; thus : on your going to the earth to conquer it, he attacked this city, &c. In the case of future participles the time of the first verb succeeds that of the other."* Applying this rule to the two participles of the stanza under notice, we have *s'ánte* preceding *prapanne*, and the "extinction" or close of the "year" (*varshe*) must take place before the "arrival" (*prapanne*) "of the month of Jaishṭhya." If we take *s'ánte* to refer to *rájye* the meaning would be "the kingdom having become extinct and the month of Jaishṭhya arriving," leaving the *varshe* grammatically unconnected with the rest, or serving as a locative, which is absurd.

As the verse in question has proved a stumbling-block to many, and is of great importance in connexion with the history of the Guptas, I shall here reproduce Mr. Hall's reading and translation modified according to the above remarks.

यस्योपस्थानभूमिर्द्विपतिशतशिरः पातवातावधता
गुप्तानां वंशजस्य प्रविष्टतयशसस्तस्य सर्वोत्तमर्द्धे ।
राज्ये शक्रोपमस्य क्षितिपशतपतेः स्कन्दगुप्तस्य शान्ते
वर्षे त्रिंशद्दशैकोत्तरकशततमे ज्येष्ठमासि प्रपन्ने ॥

* सप्तम्याश्च समानकालीनत्वादिकं क्रियान्तरसम्बन्धः त एव वर्तमानार्थकत्प्रत्ययस्थलं समानकालीनत्वं सम्बन्धतया । अतीतार्थकत्प्रत्ययसमभिव्याहारस्थले उत्तरकालीनत्वं यथा लयि भौमं गते जेतुसरौत्सीत् सपुरीमिभामित्यादौ । भविष्यदर्थकत्प्रत्ययसमभिव्याहारस्थले च पूर्वकालीनत्वं यथा दोग्धव्यासु गत इत्यादौ इत्यादिकं स्वयमूहनीयं ॥

“ In the empire of Skanda Gupta,—the floor of whose audience chamber is swept by gusts from the bowing of heads of kings by hundreds ; who is sprung from the line of the Guptas ; of wide extended fame ; opulent beyond all *others* ; comparable with S’akra ; lord of hundreds of monarchs ;—the year one hundred and forty-one having passed away, and the month of Jaishṭhya arriving,” &c.

It might be said that as the words *bhukti* and *bhukta* in the two inscriptions of King Hastin* are connected with the word *rájya*, the same should be inferred in the case of the Kuháon record. But the circumstances under which the words occur are not the same, nor even similar. In the Kuháon monument the *s’ante* stands as a participle distinct by itself, whereas in the Hastin records *bhukti* and *bhukta* are members of compound terms of which *rájya* forms only a subordinate member ; and as participle adjectives they further qualify the word *samvatsara* the counterpart of the Kuháon *varsha* and not *rájya*, and therefore they rather support my inference than oppose it. *Gupta-nripa-rájya-bhuktau* and *Gupta-nripa-rájya-bhukte* simply mean “ during the dominancy of the Gupta kings ;” for according to the usually received interpretation *bhoga*, when referring to years, implies its currency. Hastin evidently was a vassal of the Guptas and he satisfied himself with the title of Mahárájá, whereas the Guptas always claimed to be Mahárájádhirája, and therefore there is no inconsistency in his avowing the supremacy. Mr. Fergusson may take exception to this, as in his scheme of Indian chronology he accepts the title Mahárájá to be synonymous with emperor, and those who bore it to have been independent sovereigns ; but with scores of Mahárájás who bow to the supremacy of our gracious sovereign Queen Victoria, and many of whom are not better than mere zamíndárs, none who is familiar with the history of India and of the ultra regal titles of the innumerable potentates who owned allegiance to the Pándus, will be disposed to follow his lead.

Accepting the above arguments as correct, it is impossible to avoid the conclusion that Skanda Gupta was a reigning sovereign when the Kuháon monument was put up, *i. e.*, in the month of Jaishṭhya following the year 141, or the second month of 142 ; and as he could not under any human probability extend his reign to one hundred and forty-six years, the conclusion becomes inevitable that the year of his reign refers to some, at the time, well-known era which needed no special specification. To say that the eras of the Kuháon and the Indor monuments are different, and that consequently the one hundred and forty-one years of the former was calculated from a

* Ante XXX, pp. 6 and 10. General Cunningham informs me that he has another inscription of king Hastin, and one of his son, in which the word *bhukti* occurs under identically the same circumstances, but I have not yet seen them.

different starting point to that of the latter, would be a mere assertion quite unsupported by proof, and opposed to every legitimate argument.

According to Abú Raihán the *Gupta-kála* reckons from the year 241 of the S'aka era = A. C. 319, and if this could be accepted as correct, and we could assume that the era of the inscription under notice was the Gupta-kála, its date would be A. C. 465; but as Abú Raihán's statement as preserved for us is hopelessly corrupt, and there is not a scintilla of proof to show that the Guptas used the so-called Gupta era, this assumption cannot be taken for granted. I am not disposed to reject altogether the statement of Abú Raihán, for however corrupt the passage, the fact of the Gupta and the Ballabhi eras being the same may be correct. Seeing that the Gupta era was current only over a small area in the Western Presidency, and that during the supremacy of the Ballabhi kings, the idea strikes me that the Ballabhi kings, having expelled the Guptas from Gujarát, started an era to commemorate the event, just as S'akáditya had done two hundred and forty-one years before them after expelling the S'akas from northern India, and the era was optionally called Ballabhi or Gupta. And as Abú Raihán gathered his information in Western India, he was right in saying that the era dated from the extinction of the Guptas, meaning their expulsion from Gujarát, without implying their total annihilation. This theory affords a very plausible solution of the question; but I must leave it aside for further research; the more so as two such distinguished Indian archæologists as General Cunningham and Mr. Thomas are engaged in discussion on the subject, and it is quite unnecessary for me to join issue with either of the disputants. I need here only observe that my own conviction is that the era of the Chandra Gupta inscriptions of Sánchí, of the Skanda Gupta inscriptions of Júnágarh, Kuháon, and Indor, of the Budha Gupta inscription of Eran, and of the Hastin inscriptions, are all dated in the S'aka era which being current and well known, needed no special specification, and is accordingly indicated by the word *Samvatsara*, which means "a year" and not an era, as it has been erroneously supposed by some. The aptote noun *samvat* also originally meant a year, but it has been so uniformly used in connexion with the era of Vikramáditya, that the secondary meaning must now be accepted as the right one. When the abbreviation ँ occurs in an inscription, it may mean the *samvat* or *Samvatsara*, and therefore it would be unsafe to take it for *samvat* for certain. There are many unquestionable instances in which it has been used for other than the *Samvat*. Under this conviction I accept the record under notice to be sixteen hundred and fifty years old, or, in other words, to date from 224 of the Christian era, and that Skanda Gupta was then a reigning sovereign, whose sway extended from Gujarát to Anupshahar on the Ganges.

Transcript.

- १ सिद्धम् । यं विप्रा विधिवत्प्रबुद्धमनसो ध्यानैकताना स्तुवः यस्यान्तं त्रिदशासुरा न
विविदुर्नैर्ध्वं(र्ध्वं) न तिर्य-
- २ गतिः । यं लोको बहुरोगवेगनिवशः संश्रित्य चेतो लभः पायाद्वः सजगत्पिथा(धा)न-
पुटभिद्रश्या-
- ३ करो भास्करः ॥ परमभट्टारक-महाराजाधिराज-श्रीस्कन्दगुप्तस्याभिवर्द्धमान-विजय-
राज्यसंवत्सरशते षट् चत्वा-
- ४ (रिं)शदुत्तरतमे फाल्गुनमासे ****परिगृहीतस्य विषयपतिशर्व्वनागस्थान्तर्व्वेद्याभो-
गाभिवृद्धये वर्त्ते-
- ५ माने वतापुरकपद्मा चातुर्व्वेद्यसम्मान्यब्राह्मणदेवविष्णुर्देवपुत्रो पारिन्दानपौत्रः उडिक-
प्रपौत्रः सतताग्निहो-
- ६ त्रकन्दे गोरान्यण्टयो वर्षगणसगोत्र इन्द्रापुरकवलेश्यां क्षत्रियाचलवर्म-भृकुण्डसिद्धा-
भ्यामधिष्ठा-
- ७ नस्य प्राचं(चां) दिशीन्द्रपुराधिष्ठानमर्डास्यानलग्नमेव प्रतिष्ठापितकभगवते सवित्रे
दीपोपयोज्यमाढ्यशो-
- ८ भिवृद्धये पुण्यं प्रयच्छति । इन्द्रपुरनिवासिन्यास्तैलिकश्रेण्या जीवन्तप्रवराया इतोधि-
ष्ठानादपक्रम-
- ९ ण-सम्प्रवेशयथा स्थिरायाः सुजखिकं ग्रहपतेर्द्विजपुण्य दत्तमनया तु श्रेण्या यद्-
भग्नयोगः-
- १० प्रत्यमाहे व्यच्छिन्नसंस्थं देयं तैलस्य तुल्येन पलद्वयं तु चन्द्रार्कसमकालीयं
- ११ यो व्यक्रमेदायमिमं निबद्धम् गोघ्नो गुरुघ्नो द्विजघातकः सः । तैः पातकैः
- १२ पञ्चभिरन्वितोघो ग्ग(ग)च्छेन्नरः सोप(प्य)तिपातकैश्चेति ॥

Translation.

Amen! May he, whom Bráhmans, in obedience to law, bepraise with the harmony of meditation and the entire devotion of their minds;—may he, whose end and whose motions upwards and sideways neither the gods nor Asuras can divine;—may he, whom men overpowered by disease and despondency seek with the utmost earnestness,—may that fountain and Creator of light (Bháskara) who pierces the darksome envelope of the earth, be to your protection!

In the year one hundred and forty-six, in the month of Phálguna the—(?) of the thriving and invincible kingdom of his most noble majesty, the supreme sovereign of great kings, the auspicious Skanda Gupta, for the promotion of prosperity in the possession of the owner Sarvanága in Antarvedi, (or the Doáb of the Ganges and Yamuná) * * * * * versed in the four Vedas, the highly respected Bráhmaṇa Devavishṇu, son of Deva, grandson of Párinđána, and great grandson of Dodika, constant in the adoration of Fire, of the family (anvaya) of Gorá and the clan (gotra) of Varshagana, within the precincts of Indrapura, provides for the promotion

of the fame of his mother, the wherewithall for the maintenance of a lamp for the (image of the) lord Savitá (the sun), which is established to the east of the hermitage of the two Kshatriya saints Achalavarma and Bhumikanṭha and adjoining Indrapura and Mardasyána. It should be the duty of the guild of oilmen inhabiting Indrapura to maintain this grant, and, by supplying the oil to the Bráhmans of the temple, to make the merit of this gift reflect on them.

On every new moon they should give two palas of oil in addition to the daily allowance, and this (should be done) as long as the sun and the moon shall last. He will be a vile murderer of cattle, of spiritual instructors, and of Bráhmans, who will venture to set aside this ordinance; enveloped by the five heinous sins and all minor sins such a wretch will drop to the nether regions. Finished.

